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AUTOBIOGRAPHY

OF THE REV. DR. DANIEL BURHANS
(1763-----1853)

[Dr. Burhans was born at Sherman, Connecticut, on July 7, 1763, and died on Dec. 30, 1853, in his ninety-first year. He was the last of those whom Bishop Seabury had ordained, and though he remembered more of the early history of the Church in Connecticut than any of his contemporaries, he, unfortunately, published nothing in his lifetime except one sermon. In the last year of his earthly sojourn, despite dim eyes and unsteady hands, he prepared a document of at least eighty pages, only half of which survives to be edited in these columns. We shall not alter the spelling or punctuation, or supply words except when necessary, and then indicating emendation or insertion by editorial brackets. For an interesting biographical sketch, the reader is referred to The Records of Convocation, A.D. 1790--A.D. 1840, ed. Joseph Hooper, New Haven, 1904, pp. 173-175. K.W.C.]

[The MS. begins on p. 41 in the middle of a sentence as follows:]

description. But says the Cap, "that pale faced fellow is no fool he [is] a d....d sharp eye." Well, replied the other, "Sell him for his passage, as I have severel." At that a hea[v]y gust of wind struck the vessel, & they ran upon deck. I immediately left & went into my own Birth, with a thankful heart to A[1]mighty God for hearing the Prayer of Esq. Riggs; & for his merciful Providence in delivering me from the snare of the fowler.

I kept my own counsel & the next day we arrived at Norwalk about 12. at miday. I immediately made a confident of my friend Nath' Raymond, with whom I had boarded & in whose possession was my horse. After making arrangements, for paying my bills I left Norwalk seting my face homeward, with my 4 Coppers, after traveling about 18 miles, arri[v]ed at Bethel a Society in Danbury, about sundown, Saturday, saw a man in his garden of whom I enquired for Caleb Starr whom I had small acquaintance, after directing me, he says "young man, [you] appear very feeble," (I had the appea[r]ance of b[e]ing in the last consumption) "where do you belong." In Lanesboro. Mass. "Do you know Abial Platt of that place" I know him well.

Sir, alight & spend the night with us. A. Platt is a Brother of my aged Mother will be glad to here from him I gratefully accepted the offer. Spent Sunday Sunday [sic] very pleasantly, She old Lady being a pious old fashionable Puritan,

Monday morning, with thanks for their hospitality I left them, finding similar treatment & arrived at my Fathers the third day, having travelled 8 miles, rather in better health, which considering the trying & dangerous scenes through [which] I past, filled my lips with the Song of David. Praise the Lord O my soul; & all that is within me praise his his [sic] holy name. Praise the Lord O my soul, & forget not all his benefits. Who forgiveth all thy sin, & healeth all thy infirmities, Who saveth life from destruction, & crowneth mercy & loving kindness. Ps. 103.1.2,3,4

Finding the pecuniary circumstances of my father's family was such, from continued Sickness, & other misfortunes, I could not with consistency remain at home. A kind friend in the villiage, offered me my board & hors keeping, on condition of teaching his [?children.] to this I consented. In Nov. I took charge of a District School for five months, during the [period] I left my horse with the Botts valued at \$60.. This was a sore affliction as I could only walk a few [miles ?], & my life seemed upon riding horse-back, & I saw no way of obtaining another. This with recent losses, & severe trials, encreased my Nervous complaints, which prod[u]ced a Hypochondria, "puting on all shapes & mingling all extremes." My mind became a source of evil anticipations & I found notwithstanding my profession (& I believe posses-
ion of true faith []) there was a spic of sec-
tarianism, still remaining, & exciting evil
thoughts, doubts & desponden[c]y hopes &
terrific fears. I was appensive I strove
to much in my own strength. Christ said
"without me ye can do nothing." Yet

the aposle sayes, "work out your salvation with fear, & trembling, for God worketh in you both to will & to do his good pleasure." &, "through Christ strengthening me I can do all things." This encouraged [me] to strive for the st[r]late gate. I wrote down my sins & imperfections, & promise[d] in the most solemn manner I would sin no more: & perhaps while the word[s] were passing my lips, I would find evil thoughts, carrying away my mind, sometimes on subjects I would to have [dis-
cussed] by a fri[e]nd, & would cry out with Peter, "Lord save me or I perish." I would then "resolve, & resolve," & in a short space, all



would prove ropes of sand, & after suffering agonies on the borders of despair; The Comforter, would present the Promises of God in Christ Jesus. & I would cry out with the Psalmist, O Lord when thou hidest thy face from me, I am in misery & like unto him that is at the point to die; even from my youth up thy terrors have I suffered with a troubled mind." Ps 88.15. I entered afresh into my classes. Morning & Evening in my School, I poured out my heart in Prayer.

Thus I spent the winter, between joy & sorrow, Hope & Fear. Notwithstanding these Mental agonies, & Physical suffering my health rather improved. And as spring approached, the gloomy clouds that had so often enveloped the wandering mind dispersed, the sun of righteous[nes]s, beamed upon my benighted soul. One bright Morn the Eastern sun illuminated my room & as I cast my eye upon surrounding objects, with Milton I exclaimed,

These are thy glorious works. Parent of Good Almighty! Thine this universal frame,
Thus wonderous fair. Thyself how wondrous then!

Mercy, good Lord, mercy I crave
This is the total sum.
For mercy Lord is all my suit
Lord let thy mercy,

With an increasing confidence in the longsuffering & infinite wisdom of God, I believed my sufferings were less than my sins deserved, & that they would be overruled for my everlasting good, Ergo, I determined by the grace of God, to be duly, & fitly prepared, for the renewal of my obligation to lead a sober & godly life, at the Holy Altar on the approaching Easter. At the commencement of Passion Week, I entered into a strict examination of my life past, & wherin I found myself guilty of sins against my God neighbor or myself, by sins of Omission or Commission, to duly with sorrow to Repent & make Restitution as far as in my power: appropriating a certain proportion of every Morning & Evening during every day thro' the week previous to the Administration. I had & still have a book, called the New Weeks Preparation. Many have recently but better than Bishop Hobarts Companion to the Altar. This has been my constant practice for more than 80 years.

But when I saw the elements uncovered on the table, & reflected on my past life my innumerable sins & imperfections, my conflicts & my trials, what thrilling emotions agitated, a mind that should be calm as a summers sea, & inexpressible thoughts arose: What is my fathers house that I should be permitted to receive those sacred symbols of the Body & Blood of my dear Redeemer? A voice seemed as an Echo from the eternal throne, This a faithful & worthy of all men to be received, that Christ Jesus came into the world to save sinner[s], of whom I am chief. I approached the Altar trembling yet rejoicing. After the reception, I was I was [sic] as happy, perhaps as a mortal being can be while absent from the Lord. I returned to chamber Praising & saying, Now O Lord refreshed with this heavenly banquet of thy Sons institution. I have sealed my Repentance, & flee unto the for pardon for all those imperfections, that have accompanied me in my attendance at thy altar, forgive the deadness of my affections, the wanderings of my thoughts, & distractions of my mind. let the sincerity of my holy purposes & resolutions be accepted,

notwithstanding my infirmities,

O let the commemoration of my crucified Saviour, influence all my thoughts, words & actions, that my conversation may be as becometh the Gospel of Christ. walking worthy of my vocation, that I [may] ever adorn the doctrine of my saviour evermore give me this bread, that I may serve the[e] faithfully in the day of my generation, & finally obtain everlasting life thro' &c.

Also believing my sins forgiven, that the days of sorrow were passing away, that my feet were taken out of the miry clay, & placed upon the Rock of Ages I would wait with patience all the days of my appoint[e]d time till my last changes should come.

My health having much improved, & having arrived to my twenty fourth year, & having no prospect of accomplishing my early desires, & much increased since I became a Churchman, of being qualified for a Minister of the Gospel, I finally concluded to abandon the idea, & seek contentment, & support by teaching School, of which I had been for some time past remarkabley successful, in Lenox the County Town, where they were anxious I should, no sooner than my friends in Lanesboro' know [my] determination, & the desires of the good people of Lenox, than they detetermined & in a few months erected a handsome Brick building, which I opened as an Independent school. In a few months the number of scholars exceeded 100, & in less than a year amounted to 150, as many as could be accommodated, which remained und[i]minished for six years.

But before one year expired finding it difficult to find board for Pupils from abroad, I concluded to settle in life, & to take scholars from a distance, to accomplish which I must have a house & some one to take the charge of it. In the female department of young ladies, There was one in amiableness of temper urbanity in behaviour, & scholarship excelled, but she being only of 15 years age, a Farmers Eldest da[u]ghter & the Pride of the family, appeared an insurmountable objection to my prevailing wishes, & I dare[d] not indulge for a moment, the burning thought. But as I had the reputation of a pious & promising young man, recently come into the Church, & read sermon, & occassionly the service in the absence of the Clergymen: & that her father one of the Wardens, & the most able de-[fe]nder of the Church on her authority & her Discipline, as a layman that I have ever known, besides a warm friend of mine, a gleam of hope would sometime dazzle in the minds eye. And I considered, the hearts of the children of men were in the hands of the Lord, I had, in the course of a few weeks a faith of submission to repair the throne of grace to [aid] me on this interesting subject.) I now attempted to gain her affections; not by flattery, or a single word or gesture, that would breathe any thing beyond friendship. In this I succeeded, & obtained her's. And know[ing] full well, that where this is reciprocal, between man & man or male, or female, there will exist no difficulty of carrying into effect, any lawful design, in Religion Polaticts or Matrimony, & for the want of estab[1]lishing this first principle, is owing most of the failures, on all subjects. In the Autumn she left schools & return'd to her fathers, Obed Edson about

thre miles distant.

My next effort was to obtain the decided friendship of the family, & after a few visits, I was satisfied & received her Pledge, & the approbation of her Parents & family.

The prosperity of my school in our new [building], & the preparation for building myself a house in ensuing season, with the pleasing anticipations of the future both for time & Eternity, led to a proper improvement of time, in the faithful dischar[g]e of my duty, with a conscience void of offence.

Thus the Winter past chearfully away, improving my leisure hours in reading, & other devotion[al] exercises, a record of which with Prayers & Hymns, connected with a solemn self dedication to Almighty God, signed in my own blood, Recorded in the fore part of my Herbarium[.] (It ought to be recorded on this page, which is requested to do. It is dated in 1787)

However, the instrument alluded to, called "a Covenant" may appear to the fastidious I know not--- One thing I know, that I was conscious, & that it is had a salutary effect upon my subsequent life. He who doubts Go, & do likewise.

Oct. 12th 1788. I was Married to Prud[e]nce Edson, in St. Luke's Church By the Rev. Gideon Bostwick.

Although my wife was young having entered her 17 year: having by nature an affectionate heart & vigorous mind, a discriminating understanding, & influenced & regulated by a livly faith in her Redeemer, rendered her not only amiable, but endeared to all her acquaintance, & exemplified in us the literal truth, "these twain are one flesh" In due time we removed into our New House, & before retired to rest, we erected a family Altar, Dedicated our House with ourselves & all things appertaining to us to Almighty God, by reading the Holy Scriptures & prayer, & renewing our Matrimonial vows, & pledging to daily kneel before our Heavenly Father, imploring his dire[c]tion in all our ways, & further us with his continued help, that in all our works begun, in [His] name, might end in his Glory & the salvation of our souls.

If there ever were a family in this frail world, it was our dear selves. We had neither Poverty nor riches, but common food & raiment we was therwith content. And look the world over & you wil find a much larger proportion of Domestic quietness, peace & usefullness, among those in those in a mediocrity of circumstances, than in the abodes of those abounding in wealth, & fareing sumptuously every day.

We took in a few boarders, & my wife was principle teacher of the female department.

But there is no situation while tabernacled in flesh, without its alloy. My wife from Infancy was afflicted with the Asthma, which occassionally prevented her from the ful discharge of her undertaking, but her ambition stimulated her to persevere.

Surroun[d]ed by freinds, one mile & a hallf from my own Father from hers about 3 1/2 School s[t]ill flourishing, yeilding about \$200.00. over a comfortable support of the family. Near Church, not an enemy in the world to my knowlege, enjoying myself a comfortable state of health. What a contrast between

this & especially for four years never seeing a day I could walk a mile. If their is a human being, on earth under greater obligations of gratitude to Almighty than myself Self I know him not, but one thing I know. It is my inexpressible consolation, that I appreciate the blessing of beneficent providence, & am deeply, that I am not more grateful.

Thus five years of prosperity passed away with but few interv[en]ing clouds to keep us mindful, this is not our continuing city.

In the mean time we were blessed with two dear children a Daughter & son, & like all other parents, we thought the prettiest children in the world; and like all other parents it was a great blessing, we knew not then their future joys & sorrows, nor our subsequent experience. In my "Diary", or "Weekly Record," may be found some sketches of their their lives & premature Deaths.

About the year 1791, Having as remarked above, read in the church, for 3 or 4 years I found it was sugges[t]ed by some, that I had better close my school, & take Holy Orders. Altho' for several years abandoned the idea of a subject that had cheered many a dark hour in my boy-hood the seed was dead, but give evidence of germ[i]nating. I checked the rising thought,---my natural & acquired talents, forbids. In the course of a few weeks, in conversation with Mr Bostwick. He says I have been thinking, for sometime, of introducing another Clergymen into the County, or proposing that you should take Deacon's Orders, & relieve an old man from traveling 25 Miles to baptize a sick child or perform any office belong[ing] [to] the degree in the Ministry

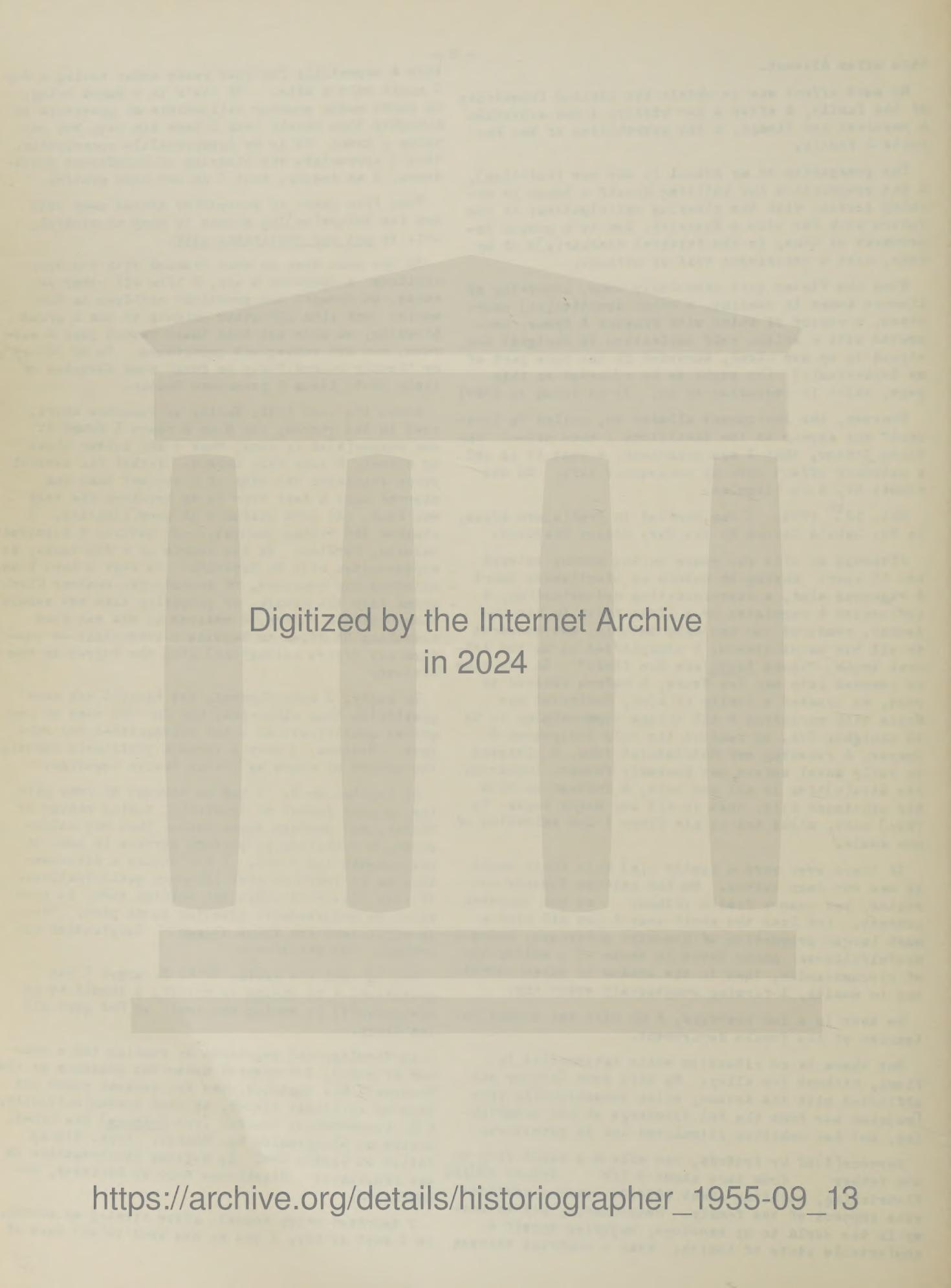
In reply, I acknowledged, the thought was more gratifying than otherwise, but for the want of required qualifications I had relinquished the subject. Besides, I have a large & profitable school, the avails of which my rising family requires.

Oh replies Mr B. I had no thought of your giving up your school or imediately, taking charge of Parish, but perform those duties that but seldom occur, & occasionally perform service in some of the neighboring towns. I can obtain a dispensation as it respects your literary qualifications. If this flattered again the budding germ, it proposed an unanswerable question on my part. "Who is sufficient for these things?" Inspiration answered. "My grace"----

But to tell the truth, If Mr B. urged I was gratified, & by saying to myself, I should be an instrumen[t] in saving one soul, to God give all the Glory.

As Theology had engrossed my reading for a number of years, I commenced under the guidance of the Venerable Mr. Bostwick, who for several years had been my spiritual Father, to read system[ati]cally, & he recommended Pierson [for Pearson] the Creed, Leslie on Socinianism &c. Hooker. Arch. Bishop Potter on Church Govt. By Newtons Dissertations on the Prophecies Stackhouse Body of Divinity, Eusebius &c.

I improved every moment, after closing my school. As I kept no boy, I cut my own weed to[ok] care of



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Cow, sheep, Pig & Poultry. At, early light, I commenced my studies, & continued with my midnight lamp, allowing myself but 4. hours sleep. I was early in active duty. My school still prosperous, had two Public exhibitions, in the year

In the Spring of 1792. Mr. [Bostwick] proposed that I should perform service at New Lebanon Springs, then a place of great resort, & a few Episcopal families in the vicinity. As the Church in this Country was in her Infant State, he permitted me to deliver my own sermons, after his perusal. I did so, By commen[n]cing in the Academy which was soon filled to overflowing, & I was in great danger of my vanity being excited. In my private devotions I prayed for humility. And, when I was thanked [for] my excellent sermon, as many would call them, I would at least say in my heart, "Not unto us, O Lord but unto thy name be all the praise" Psalm. And I can truly say from that day to the present, 61. years, The empty Compliments of the world's flattery (of which I have had a great share) has put the words of the apostle into my mouth "Who maketh the to differ?" "Every good & perfect gift cometh down from the father of lights--" Thank God, Not me

At this period, the Congregational Society of N. Lebanon was vacant, & many of th[e]ir members, were frequently in Church, the consequence was I was invited to preach in their Meeting, In the Afternoon, which I did for a few Sundays. The resul[t] was so very singular, I record it. At a Public Meeting for the purpose of settling a Clergymen-- There b[e]ing several Episcopal families in the vicinity, of good repute & much influence, were consid[er]ing measure of a Church near the Springs-- The Meeting House (At this period, sectarian places, for Public Worship were Universally called, "Meeting houses.") was one Mile South, & they knew if an Episcopal Church should be established at the Springs It would become the Centre of business. Among the many motives to prevent this & save their own flock, & no doubt gratify the wishes of many, to give me a Call, to become their Clergymen, on the condition that I, "should pray without-book, one half of the day, I was consulted on this subject, with strong assurances of an honorable settlement, To which I made the following reply.

Gentlemen Please to accept my grateful acknowledgments for your expressions of esteem & generous proposals: & be so kind as to present to your society, a deep sense of their friendship & good will, never to be forgotten by a thankful heart: for thier politeness, & christian charity, in admiting into their Pulpit & their approval by contributing for my imperfect services. - - - - - And receive in the bonds of religious friendship, a few to me conclusive reasons for my noncompliance with your offer:

1. As the earth was without form, & void & darkness covered the face of chaotic depth, till God said Let there be light & it was light, So Public Worship, without form, is an unfath[om]able depth-- 2 Whether the prayer is with a form, or extempore, it is a form, whether from the tongue or the pen, to those who write. 3 However, the difference is great. If the prayer be writtin & familiar, you have the advantage of offering your private petitions, & confessing your secret sins. But if the prayer is extempore, you know not what will be said till it is expressed:

- 4 -

& while you are list[en]ing & examining the phraseology, & doctrine whether it [is] adap[t]ed to your individual wants & desires, & the Minister is passing on, frequently rapid & using some word, the definition you do not perfectly understand, your devotion is not a little disturbed, & to say the least, & in a plain way, you must skip forward, & commen[n]ce anew; besides this has a pernicious [tendency] to lead people people [sic] into the dangerous practice of hearing prayers as they hear sermons. Now put the question without prejud[ic]e, which [is] the most scriptural, rational & best calculated to Worship God in spirit & truth? I am aware of the objection: that forms have a tendency to nourish Formality & lukewarmness. If so why not in Psalmody. Those those who think it does, let them make the experiment, & be convinced, with St. Paul that while we sing with the spirit & Understanding. Let us learn to pray with the spirit & Understanding. 4. Let it be considered that not only the Pagans & Mahometan, have always had set forms, but the Jews chosen people of God, had their forms, from the Almighty himself; & that Christ during his life united in the Liturgy of the Temple, & prayed by a form in the agonizing Garden & on the ignomin[i]ous Cross, that he gave his disciples a form, & that from the Christian Era for fifteen hundred years the whole Universal Ch in every clime, had their Liturgies, many of which has come down to our day, & that much of our English, originated in the Apostolic age.

5th & last. Let it be considered. When we pray by a form we make use of eye, without we pray by the Ear. One is demonstration the other Hearsay-- Make your choice. (Before we parted, In a laughing way [I] said I might accept your offer provided you shut your eyes when I used no book)

Thus passed one of the most laborious years of my life, but the most pleasant, my frequent visits to New Lebanon, & the unexpected success attending my Services there, filled me with cheerfulness, humility & love to God & man, I saw the hand of heaven in ministering to my daily necessities of body & mind. A son born in Oct. all in good health, with anticipation of being useful in life, with a glorious immortality beyond the grave, filled my cup, with joy & gladness, & I went on my way rejoicing, & the year was crowned with mercy & the loving kindness

In the spring of 1793 closing my Theological Studies, which had been only a year, with all the embarrasments & secular concerns, that I have detailed, would not be esteemed by the candidates of this age, who require three years in a regular Theological Simenary (& none to much) of much consequence, I mentioned it only to show what may be done in a short time, zeal & pers[e]verance.

On the first of June, I accompanied, the Rev. Mr. Bostwick, to Middletown Ct, to attend the Annual Covention of that Diocese. Who introduced me as a Candidate for holy orders. The next Morning I was examined, in the presence of the Bishop, By the late Venerable Rev Richard Mansfield D D. (The Rev. D^r Mansfield, was Missionary, & Rector of Chriss Church Derby, Ct. 71. years & Died 97) Rev D^r Hubbard & Rev M Fogg. They were courteous,

& familiar. I was soon at ease, & unembarrassed, supporting myself [in] confidence, with becoming humility. The most puzzeling, & difficult question, was put by Dr Mansfield, as follow[s], "Aside from the fulfillment of Prophecy & Miracles, On what ground would you defend Divine Revelation?" By its internal effects, upon the external conduct. Contrast the Civilization & Morality of Nations who receive, & make the Bible the man of their Council, with the Nations, destitute of the Holy Scriptures; & you have ocular demonstration of the prosperity of the one & the depression of the other. These, with a few of the conclusive arguments of Soame Jennings in his unanswerable defence of Christianity, from its "Internal evidence."

This was perfectly satisfactory, & Testimonials were cheerfully signed, with many flattering remarks.--- In time & due form, a Procession of the Bishop, Clergy & Laity proceed to the Church, where I was soon robed, & presented to the Bishop with his soon Charles & received the Order Deacon, June 5, 1793, In the 30th year of my age.

The mingled sensations of joys & fear, under the high responsibilities of the office is better realized by the novitiate properly impressed than, by any language he can express.

The next day I parted from the Bishop, & Clergy with mutual & christian wishes --- I left Mr Bos[t]wick who was to return by the way of New Milford his native place. I arrived saf[e]ly at home saturday, evening, with the exception of my family, all were ignorant of my late journey, & its object Sunday I went to Church & read printed sermons as usual.

On Monday Morning I opened my school, it having been closed one week.

On Wednesday following, I received the melancholy tidings from Mr B[ostwick's] eldest daughter that her Father was dangerously sick at New Milford. From his complaints, in consequence of his riding a hard trotting horse, I anticipated his disease, & its issuing in death, which was at[tended] with the most painful anxieties. My fears were soon realized. He died on the 13th instant, Infammation of the Kidneys. No dispensation of Providence had ever occurred, even during all my personal afflictions, that so comple[te]ly overwhelmed me with gloom & depression. I was [aware] however "that I had trusted to much in the arm of flesh," & I felt my own weakness & inability even to sustain myself, & much less to impart consolation to bereaved friends & I wept bitterly After reflected upon Saints, Abraham & the Patriarchs, upon Moses Aaron & Eli & E. & sighed out the language of Job, "The [Lord] gave & the Lord hath taken away, & Blessed be name of the Lord" I was relieved, & said with Jehovah Jireh. But reflection again fanned the flame of grief, & I involuntarily, Cried what shall I do. My head is taken away. The nearest Episcopal Clerg[y]man the Rev Mr Ellison of Albany 43 miles & with whom I have no acquaintance

Finally the promises of God prevailed, & I remembered my responses in the ordination service "I will the Lord being my helper"

It was now a matter of notoriety that I was in Decons orders. Application was immediately made to preach his Funeral Sermon. It appeared to me a moral

impossibility And & yet it was of necessity, there was no alternative. I undertook, commenced & then shrunk from the task. After much deliberation & prayer. The following passage occurred. Kings 2. Book 2. Chap. 12 Verse "My father, my father, the chariot of Israel, & the horsemen thereof! And he saw him no more"

I had but four days, & my school & domestic duties, to discharge, to be prepared I there-[fore] wrote from the impulse of the moment. And on Sunday morning with trembling steps & a palpitating heart I went to the Church, which was filled at an early hour & the congregation, so increased that they took the front windows, & drove their Waggons under crowded with eager listeners. After the service I ascended the Pulpit for the first time, the very day the deceased was expected to have preached.

The moment, I named & read the whole congregation was diffused in tears. I paused I wept, & for a few moments was unable to speak. But God helped, & "as my day so was my strength." I seemed as tho' the Mantle of Elijah was spread over me, & I succeeded to the astonis[h]ment of myself & all that heard me. ---- I returned home with the often repeated passage, "Not unto us O Lord but unto thy name be all the praise."

The Sunday I delivered the same Sermon in Great Barrington. Here were additional, & more interesting objects of sympathy & condolence. Here the dear family, & kindred 7 Orphans, without Father or Mother, shrouded in the deepest in the deepest [sic] gloom

How changed the interview, with that of a few weeks previous, when christian cheerfulness beamed from every eye, now redened with weeping. How changed every thing, the very walls of the dwelling, once smiling, now sad, even the doors turning upon there hinges echoed My Father--to be seen no more.

But the House of God, more sad. Sunday past in attendance on the Ministrations of the deceased, the white washed walls, with the recently purified [?] Windows & Chancel, seemed to re-echo the pleasant & loud response of a rejoicing multitude; now hung in sable weed of mour[ni]ng, & all heads bowed into the heaving bosoms of weeping, & wailing Relatives & bereaved parishioners, which reminded me, of Christ's weeping at the Tomb of Lazarus, & the Jews testimony, "Behold, see how he loved him"

While delivering the sermon, there was a constant sighing, & when I touched upon his even tempered disposition, his urbanity of manners, & faithfulness in the discharge of his Ministry, & "adorning the doctrine of the Gospel," by one of the most exemplary lives, to be found in the Catalogue of Christs Ambassadors. There would be a Universal sob, & moani[n]g throughout. (Touching the virtuous & useful life of Mr Bostwick, It was early designed to Publish a brief Memoir & a volume of sermons)---The late Hon. S. Whiting & Josiah Quincy with myself were appointed a Committee. A premature call upon those Gentlemen to give an account of their stewardship, & an increase of Parochial duties, pre[ve]nted the writer

from doing [more] than a few sketches which may be found in a sermon delivered in Lanesboro' 1833. But his [character] will outlive parchment & the last gasp of time.

Now Commences A new Era in my Life.

From [t]eaching the young Scion how to shoot, the engraff[t]ed bud, to bear fruit---the tender plant how to aspire heavenward, I am to attack the sturdy Oak of the Forest, & the thistle & the thorn of the Desert. And if I found opposition from the carnal heart of a child? What may I expect from the adult who has become habitually vicious & is at enmity with the Gospel. "My grace is sufficient"

"All Power is from God." The preparation of the heart is from God, he turneth it whith[e]r he pleaseth. If the Rock of Horeb be struck in faith, the water flows. If Paul plants & Apollos waters, God giveth the increase. And he still blesses the labors of his meanest Servant. Therefore, In the name of the Lord God of Hosts I put on the harness, not trusting in my righteousness, but in the great I AM. to be with his Ministering to the end of the world.

Mr. Bostwick was the first Episcopal Minister settled in the County of Berkshire Mass (1765), & the only one during his life. By his industry, aptness to teach, & Precept & example, [he] brought many families into the folds of the Church, in the neighboring towns: this rendered my services very laborious, being frequently called from home, to visit the sick, baptize & attend funerals, yet I continued my school & having but few M.S. sermons, I taxed my midnight lamp sufficient to write one every week. Preaching every Sunday, alternally in Lanesborough & New Lebanon, distan[c]e one 12 & the [other] 13 miles. On the first of Nov. finding my health much impaired, my Phy[sician] assured [me] I must abridge my labors, I finally with deep regret closed my school, much against the evident wishes & desires of Pupils, & Patrons; there friendship continued with their lives, & unchanged in the few that are living. As it was my uniform practice to open & close school with prayer, & on Saturdays after morning recitations, the remainder of the forenoon in catechizing, with moral & religious instructions, giving to each scholar of every age, a Sunday lesson, to be recited Monday morning, & that without fail. At noon they were dismissed by reciting the Cred with a Blessing (How diff[er]ent at this day not only prayers omitted, but [not] even the Holy Bible must be read) Let it not be deemed vainglorious, many have in subsequent life dated their conversion, to early impressions made in the school ro[c]m. How true. "As the twig is bent the tree is inclined"

At this period I ceased to preach at N. Lebanon & organized a Parish at Lenox the County town of ten families, & officiated one half of my time. My labors were blessed by God, of all grace, & daily addit[i]ons were made to the Church of such as I trust will be saved.

I was frequently called by Masonic Lodges,--- On the 4. of July, & other occasions to preach & speak to the Public, & thus introduced to the Congreg[ati]onal & Baptists Ministers into whose Pulpits I was introduced, & treated by them with due respects.

And had it not been for the pre[ve]nting grace of God, their complementary remark, & the Adulation of others I should have "been exalted above measure." But, reflections upon the past, the instability of all earthly enjoyment, & the danger of worldly p[r]aise, I prayed for humility & self abasement, & I tr[u]st my prayers were answered.

I reserved 4 Sundays in the year to be devoted to the churchmen in neighboring viliages. My method was to give notice where I would officiate on Sunday, & the week previous, & subsequent. I spent, intinerating from place to place, preaching every day, & frequently twice, distrib[ut]ing tracts, & pamphlets in defence of "the faith once delivered to the Saints." In this manner the way was prepared, for organizing & establishing Episcopal churches, And behold the blessing of God, attending our feeble efforts. Whereas, at the death of Mr Bostwick there were but two small parishes viz G. Barington & Lanesboro', there has been for years seven. viz. Pittsfield, Lenox Sto[ck]bridge, Van Dusenville & Otis. Most of these have handsome churches with an Organ & Rector, & are prosperous & extending the cause of the Redeemer.

After being th[u]s sustained & my labours crowned with the blessings of a kind Providence: My Dear wife was in a decline, indigestion & spasms upon her Lungs, Physicians reccommend the sea air & change of food, I took her to Long Island, after a few weeks she was much relieved from change of Diet. On returning home, she had a relap[s]e, & I removed her back, & found that sea-food was atten[d]ed with the same happy effects. & on her return, a second relapse.

About this period, In the Spring of 1799, I received an [in]vitation to visit Newtown, Ct. Trinity Church, 18 miles from the Sea Shore the largest Episcopal Congregation in the Diocese. Preparing to attend Convention at Boston, I conclu[d]ed, to return by the way of Newtown & preach there the first Sunday in June. I did so, the next Morning at an early hour the Vestry & a large number of venerable Fathers, Prosolytes of the late Rev. John Beach who organized this Parish in 1732. All strangers to me. Who informed me, they had received favorable reports from a great proportion of the Parish & had no doubt if I would remain over another Sunday I would receive a unanimous Call, to become their Rector. I replied Gentlemen Notwithstanding your frankness, layes me under new obligations of gratitude & desire to comply with your wishes yet my duty to my parishes & family, renders it necessary for me to return home this week, as my wife [is] in feeble health, & having been absent one Sunday more than was expected. Besides I am at peace & qu[i]etness with my parishes, & trust not useless. The prime thought of changing my [location is] the health of my wife. Again I have aged parents, who would be much grieved at the thought of my removal. In a word, I am opposed to the increasing evil of Clerg[y]men's often changing, it gives great occasion to the enemy, & often separates chief friends. Therefore I would wish to consult my friend[s] & have time for sober thought. To all this there were a justifiable ac-

knowlegment. But what salary I should want, & how long before could &c. were not directly asked but implied in conversation

And without any Ambiguity I remarked, that I [would] make a Compromise & conclude to remove, my secular concerns are such I could not till Oct. Respecting Salary's, it depends much on circumstances, As Gospel is, free, & freely given, It is our duty freely to give & freely to receive, but never to demand, or put themselves as it were at Auction for the the [sic] highest bid: for, although we are entitled to a support yet we are no hirelings; yet they are to judge of the quantity, & if the offer is sufficient, to receive & if not reject it.

We parted with expressions of kindness & good-will. On my [return] I found my parish in a great excitement. One of my parishioners, happened to be in Church at Newtown the sunday I was there & returned home before me & reported the favorable [announcement] I had made; And they were much dissatisfied with my going to Newtown with their knowlege, & for the first time, instead of smiles I met with frowns, & most aggravating from those I esteemed my best friends. My wisdom taught me to hold & say but little. In the course of a few [days], the Committee of Newtown Parish arrived, puting into my hands a Copy of a unanimous vote to give me an invitation to become their Rector, & receive \$500 P. Ann.

On Sunday the Church was crowded, in the consequence of Gossiping & spreading many idle & contradictory reports; to which I made no allusion of the day at the close, I warned a Parish Meeting on the next day 2 O'clock P.M. Every Male member who was able with many females were present. After Prayers they were organized, & I stepped [to the] Desk & said, My christian brethren, The kindness by which you sustained me in the days of adversity, & have continued to patronize me in prosperity, I am not surprized, you should be somewhat agitated, at the present reports. I have made no engagments, with Newtown or any other parish although I have had flattering proposals from many. But I trust, when you consider the services I have performed, & the straitened circumstances in which I have discharged the repeated disappointments to which I have submited, & the mutal friendship that has so habitually prevailed; & the alarming situation of my wife & the want of my presence in her sufferings. And then the salutary effects of se[a] air & food. you would consider it a dispensation of Providence, that calls for a mutual resignation; For I assure you it is with great reluctance, that I entertain a thought of separation, & leave friends I love, & shall ever seek their welfare. Ah! & leave aged Parents that need my sustain[in]g care. ----- Under all these circumstances, & many that are understood with[out] multiplying words,--I will submit the following proposals which you [may accept for] two years. And that is to put a front, to my present Cottage, give & One hundred pound Per Ann. with [use] of the Glebe, that I may remain with you & family. I will remain with you endeavoring to do my duty "God being my helper."

Or come to a mutual settlement,-- Remaining in the discharge of my usual duties till the first of Oct. In the mean time, I will introduce a Candidate, Board & pay him, for performing service the Sundays I am at

Lenox. May God give us wisdom & grace, that, that [sic] the chain of frendship nor the bond [of] charity be not broken. I left the Church.

Mr William Bradley, One of the Churchmen, & first Warden for many years Venerable for his liberality to the church & defence of the truth, Who had for many years, had been to me more like a father than a parishioner, Rose up & said

Mr Moderator, supposing, my wife should go a Journey, & being absent beyond the set time, & being questioned on her return, should say Bradley, although we have live[d] together many years & quietly & generally happy; In my travels I have become acquainted with another man, with whom I think I could live more happy, now I propose a dissolution of our connection on condition I remain [with] you till I find another woman to fill my place." I would say NO. I will not sleep with you another night. Go---- I propose Mr Burhans be dismissed now on the spot, Therefore I propose a special Committee be now appointed, & directed to settle with Mr. B & pass Receipts. The motion was seconded, & unanimously carried; and in the space of One hour a mutual settlement was completed & Receipts were past!!!

While I [was] siting by my window within two rod of the Church door. The Congregation came out some weeping, others fretting, & a few in a rage, pouring forth bitter words One says, There is your Priest, professing to be shepherd---a wolf in sheep cloth-ing---now he tells you he has [a] call from God, How loud is his call? \$500.00!!! a call that that would sound very gratefully, & irresistibly in the ears of meny Clergymen. I held my peace, with a clear conscience & grateful heart to Almighty God for all his mercies, & especially, that I might be relieved from long absence from my suffering wife, who was more subject to her violent spasms in my absence.

While my other parish & Primitive believers in the neighboring town, regretered our separation, yet approved of my conduct; & as I was not remove[d] till Oct. were desirous of my continuing usual services, which I did with unwearied diligence.

As Providence has overuled my various trials for greater good, is striking[ly] illustrated by my abrupt dismissal from St. Lukes at Lanesborough

The Rev Mr Allen the Congregation[al] Minister of Pittsfield, lost a daughter in London (England), leaving a young child, Mr Allens Parentel [concerns] were such that he crossed the Atlantic near 70 years of age, & brought home the Infant.

His Pulpit being vacant, only as occasionally supplied b[y] the neighbouring Ministers. The Committee made application to me to offici[a]te for them One ha[lf] of the time during my residence in the County, which I did from July to Oct. for which they made a bountiful remuneration with the following testimony. You have taught us more Christian morality thane [we] have had for years." During this period, I read the Morning & Evening service of the Protestant Episcopal Church, without a single responce, except when some Episcopalian happened to be present.

In consequence of the above services in Pittsfield within the space of three years An Episcopal Parish was Cano[n]ically & Legally established, & at this day 1853, they have a beautiful Church & the most flourishing Congregation in that vicinity.

Notwithstanding I feel justified in my removal from Mass to Conn^t I am strongly opposed to the increasing evil, of changing Clergymen. It has a bad effect upon Priest & People. Upon the former it may produce Idleness or neglect of the study & seeking for loaves & fishes by flattery more than by preaching Christ & him crucified. Besides it creates Itching ears for novelty, & dims the eye of faith in Primitive Christianity. But the greatest evil it give[s] the enemy occasion to blaspheme & speak evil of Divine Institutions. "And woe unto that man by whom the offence cometh."

In Aug^t I went to Newtown & took formal charge of Trinity Church & sealed our written Covenant in the Holy Communion, numbering about 170. It was a day of great solemnity leaving impressions as lasting as time. In the morn[ing] of my return they presented me with a valuable horse.

In Sept with my wife I vis[ited] her Fathers Family, who a few years past had removed to Richfield in the County of Otsego N. Y. (See Appendix³. The establishing N. Parishes Anecdotes etc.) Here I tarried two weeks vis[iting] Parishes, I planted in 1794-5. On my return my wife's [health] was much improved. And on the first of Oct. I bid Farwel to Lanesboro' where I had resided 19 years. It was hard parting, the excitement in a great [degree] had subsided & the chain of friendship was brightening; many were the tears mutually shed, & we most cordially wished each other God speed. But the most painful part was leaving my aged Parents 70. 67 years of age. they had buried most of their children & they [depended] much on me for counsel & aid. They were not opposed to my removal but grieved at the heart, especially my Father, who I had never before to my knowlege shed a tear but once & that was the sudden death of his pet son (When 16 years of age thro' mistake lost his life by Opium) wept like a child, lost his eyesight & Died in three years. In about a year I removed my Mother & nursed her Nineteen years & gave her a christian burial.

We safly arrived at Newtown On the 5th of Oct. I was most eordially & affectionally received. My Congregation on the first Sunday following was from a thousand to twelve hundred persons. My prospects brightened. The good people over bountiful, they fur[n]ished more provisions than we required (see App (b))

We located, pro tem with a Doct. Curtis who was a man of good natural & improved talents but very facetious, & witty (See Ap. (c)) His wife amiable & of a sound mind, under the influence of christian principle she & [my wife] soon became like twin sisters, & we glided along thro' the Winter, pleasantly & I trust usefully. Having a goodly number of M.S. Sermons, I could & did devote a great part in parochial duties, forming new acquaintance with parishioners studying their wants & dispo[si]tions, for as a Physician in order to the cure of his patient, must know the nature of his disease his habits & temperament For the want of this knowlege many Clergymen

- 8 - fail, & the only direct way to obtain this knowlege is by frequent visits, giving a religious tone to colloquial conver[s]ation, & with the poor the Widow & the fatherless. In this manner I brought several families into the Church, & had not attended for several years. I also preached tw[o] Lectures every week in the obscure Districts in the town. In this way, come spring, the Church was filled to overflowing. I had a large large [sic] number of Candidates for Commun[ion] at Easter, & to have all things done decently & in order according to the excellent provision made in the Rubrics. I invite[d] to hold a Confirmation, & rising of eighty were confirmed. And a great proportion of [them] were admitted the Holy Communion on Easter Sunday. At this Revival while there was a jubilee in the Church, the sectarians stared with astonishment! & were ready [to cry] out Saul is among the Prophets.

On Easter Monday, at our Annual Vestry an incident took place, I think worthy of record, as it may be beneficial to both Clergy & Laity. It was the un[der]standing that our past account be liquidated on this festival, & settled thus Annually. For this purpose, I invited the Vestry to meet [at] an early hour at my Study. they accordingly assembled & after a fair statement was found due to me for past services \$170.00. Directly it was proposed to [have] the Bell rung for Public service & I enquired are we thro. "We think so, have any [anything else] to offer?" Gentlemen, I wish before you enter the Church to be enabled to give you a Receipt in full [for] all demands against the Parish. Old debts & ratebill[s], are paid with reluctance, & sometimes produce litigation, which alienate[s] friends & creates enemies. This you experience[d] in the collection of arrears of the late Mr Perry. T all this they assented, but replied, "we have not the money on hand." Gentlemen, deal with your Clergyman as you do with each other. Give me your note of hand on interest, & you will have little or no trouble; They cordially complied & without the least hesitation continued the practice for thirty & one year[s] with me & I believe still continue. All things like the blooming spring, promised an abundance of Au[tu]mnal fruit. But in this changeable world, there [are] frequent blights in the Summer, as well as consumption in the Winter. The most precious meteles have there alloy. Uninterrupted prosperity prosperity [sic] is not found this [side of] heaven. I had heard much said about "Virginia land speculation," & was informed that several familys apparently living in affluence, Had made themselves by sales of Virginia land, & that many families [were] deeply interested in this speculation. Soon after the rising of the Superior Court---Many Houses with their furniture were attached. Farms with Chattles, In one single day there were brought into the Centre Street between two & three hundred horses & neat cattle, besides sheep & hogs without numbers. Pla[i]ntiffs & Defendants criminating & re-criminating each other, while their children & wives & were in tears, & some in agony of grief & anger. The Scene was Tremendous, & to me indescribably greivous. Many of my Parishioners were involved [in this] direful Calamity, that none could trace its origin & mortal eye could not see its end, or human sagacity anticipate its consequences.

Besides this sore eve[n]t, Universalism that steping stone to Infidelity, had been introduced by S. G. A noisy, passionate self conceited man, Who had been a professor, & claimed to be a Defender of the Church. Because he could [not] rule & gove[r]n in the Church, he become its most bitter enemy, & threatened, to rule it out of existence or take poss[ess]ion, of it His armour was Negative, & Positive. Negativly there is no Devil nor Hell, or future punishment all would be saved, live as they list. Positivly, He gathered some of the sy[n]agogogue of Satan & was ordained & became a Preacher of unrighteousness, gathering together the baser sort of broken down Sandaminians, & the rabble, he went about like [a] roaring Lion or a bear bereaved of her whelps. he poisoned some nominal Churchman, & weakened the traditional faith of a few others. (d) Although I had checked his career, yet knowing his cunning, I was apprensive he might derive some benefit, from the above calamities added somewhat to my increasing fears, & my heart trembled for the Ark.

Thus geting on the darkside I saw many fears in the way. Shadows became substances. The Church was in debt for arrearages due to the Heirs of my Predecessor. they had no funds, & many in the Parish were opposed to taxation a large proportion were opposed to rent the Pews, & Subscriptions were burdensome to a few. In review of all these existing evils notwithstanding the blessings of heaven upon my feeble endeavors, & the unexampled kindness of of sic my new friends I became unhappy & began to lament my acceptance [of the] Cure. But the good Spirit of God had not withdrawn his holy influence, but led me into a train of thought more becoming a Minister who [of Him] who suffered so much for us men, & for Salvation I paused And after spending a few days in Humiliation selfexamination & prayer, the clouds began to scatter & I reflected, has God begun a good work will he not finishd sic hitherto hath he not helped me, shall I flee at the appea[ra]nce of the enemy, no those that are for me are more than those that are against me. God hath reserve[d] more than one hundred families, that hath not bowed the [knee] to the Idols of the day. They are of Old School, trained & disciplined by the venerable Beach indoctrinated in the Primitive able Defenders of the Divine inst[it]ution of [the] Catholic Church against the most Arch-Heretic of ancient or modern times Sanctioned, by a sober & godly [life]. With such a Host, I will brighten [m]y armor & go forth in the name of the Lord God of Sabaoth, & fight manfully un[der] the banner of Truth

I renewed my Parochial visits from house to house, & from school to school, catechizing the children, praying with them, & distributing tracts & pamphlets, taking the pledge of the Teachers that [they] would catechiz their scholars every Saturday recommending that they open & close their schools by reading the Scriptures & prayer.

By this method, & preaching lectures more or less every week, I checked the spread of Universalism, & several other errors, & brought many wandering sheep into the true fold, & there were weekly added to the Church such as will be saved. Through the atoning blood of our Blessed Lord & Savior Jesus Christ.

My vigilance & faithful discharge of duty out of the Pulpit, as well as in, & the extension of the Church & the salvation of souls depends more on the former than the latar, filled the Ch to an excess beyond all former experience & gave me a celebrity that becomes me not to enlarge & if any reader covets the same, let him Go & do likewise.

Universal experience is the best Commentary upon that saying of St. Paul,---that we must thro' much tribulation enter into the kingdom of God Acts 14.22---& in 2 Tim 3.12---and all that will live godly in Christ Jesus shall suffer persecution." This world lieth in wickedness & If the Church in the wilderness conducted by such by such sic men as Moses Aaron & Jo[s]hua, to Canaan, that type of Heaven, were persecuted by the heathen nations through which they past; What may the Church not expect while contending for the faith once delivered to the Saints, & especially from those who went out from us, & pursuing every course that may justify their schism.

The rapid recovery, & increase of the Church, stirred up a spirit of envy, jealousy & hatred among the sectarians, who had recent[ly] [gained ground] from the death of my Predecessor, the Rev. the humble the Meek the Mild, & faithful Philo Perry. The scission of S. Glover, who was now the preacher of of Un[i]versal Salvation. & especially from the Virginia speculation, that the Church would become a wreck & they should devide the spoils, and none were more flattered with this unchristian view; than the Congregationists, who had been dwindling ever since their first settled Minister the Rev. John Beach, whose name I have more than once mentioned, conformed to the English Church in 1732, & many familys united with him, & for more than a century, they continued to decr[e]ase, & for several years had been without a Minister to the time we are speaking, A.D. 1799. When they rallied, & settled a Mr. John Clark, of whom I shall say lit[tle] as I would prefer throwing a Mantle of charity over his character, than place a heavy step upon his grave, Yet he caused me more trouble perplex[i]ty, & distress of mind than all my other intercourse with mankind during my long life. In sentiment Mr. Clark was a High toned Calvinist of the old school of super-labsarians, & carried out his principles in practi[c]e. If he was kind & true to his friends he was implacable to his enemies, & had a singular tact to wound the wound the one, & exasperate the other; he was envious, jealous, & parsimonious. But his greatest misfortune was, ungoverned passions. He falsely accused me of slandering & abusing Presbyterians, & other sectarians, & they also envying the prosper[i]ty of the Church, & losing many of their of members, uniting themselves with [the Church], were credulous to his calu[m]nies. The Methodists about this time made their first attempt to establish a society in an obscure part of my parish, & by false reports drew away several from the Church, to justify their schism it [was] natural for them not only to give credence to the Gosaping of my enemies, but to become such themselves & like all other rebellious children to slander their Mother: There was no religion in the

Church. As the Priest so the people. One young woman who had been a communicant in the church asserted many other falsehoods, that I recommended to the Youth Bands & dancing. Another that I taught that Baptism was the only change of heart, that the Bible taught. At a public wedding, The Baptist preacher, Uncle to the Bridegroom, who has recently conformed to the Episcopal Church, Openly asserted, & boldly charged me of "leading three thou[s]and souls to hell, & a sister of [the] Bride united in repeating the same. I will mention one more of the tremendous denunciations, unceremoniously pronounced upon me, which will appear to many incredulous in this liberal age

The Brother of the above Baptist preacher, who was called Deacon, came into a room where I was preparing some young persons for confirmation. After interfering with the subject ma[tt]er, I requested mildly [that he] desist. He looked me full in the face, & said "O full of subtilty, & all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord? Acts 13.10. I only replied, God forbid that like Elymas you should be struck blind for repeating his awful denunciation, he quailed, & in the space of a few weeks I preach[ed] his fun[er]al Sermon, & his brother who made the above tremendous charge of leading thousands to misery, in his last sickness required the Prayers of the Church, which were cheerfully, & in faith & charity offered up & I visited & prayed with him in the same bond of perfectness. And the promised blessing when we [are] persecuted for righteousness sake, the two siste[r]s, (methodists), made me ample satisfaction for their slander & rash speeches, & to one I gave Holy Communion, & should [to] the other if I had an opportunity.

I might mention many other similar incidents, & can with safty say, as, "I shall answer at the dreadful [day] of judgment"---In every similar instance, & many other various schemes to enjure if not sestroy character, property & even life, has without a single exception been overuled by the Providence of God, for my personal benefit. The sequel confirms this. These skirmishes of sectarian Union, tended not only to increase in numbers, but in unity & the bonds of peace, the Church. Also the apparent union between Pontius Pilate & Herod, embol[d]ened the cry out with the enemies of the Church in the time of David, "down with [it] down with it even to the ground, & to hasten the downfall, they resorted to the secular papers, & for several weeks, some schirulous [scurrilous], & yet guarded peice[s], would appear signed, Michael Parks, which every body knew that some secret Joab must help Mr Parks, which was shortly developed. Some few years past, the late notorious Ammi Rogers who forged his credentials for Holy Orders, put into my hands, a number of papers for me to lay before the Bishop & Standing Committe of the Diocese of Connecticut which I did, among which were a Copy of the forged Testimonials. When the papers were returned to me, to give up to Mr R. They strictly enjoined upon me to retain that paper, on which Rogers was subsequently tried, found guilty & excommunicated. As the above publications by Mr Parks, were all levelled against the Rector of Trinity Church with a manifest design to ruin my influence by blasting my reputation. In searching for smut to accomplish their nefarious purposes, they resorted to A. R. whose touch was polu-

tion, & he furnished them with materials, whereby I was charged of "Feloniously holding certain papers etc." This was a sweet morsel, they must impart it to the Church people, & the cry was "your Minister is a thief, he has been stealing." The Vestry with the late Honble A. Chapman Saying, we have borne this calumny & abuse long enough Christian patience is exhausted, This last last publication is hig[h]ly actionable, & there is no other alternative but to prosecute & it is your duty Mr. Burhans to do it immediately, we will bear you out & the Public mind will approve. In vain was all my remonstrance, & with much reluctance I gave my consent & two were arrested for defamation, damages Ten thousand dollars. After a warm altercation between Mr Clark & Mr Parks, the latar telling the former, you made me Gats-Paw, & I burned my fingers, but I shall not come to you to be healed, I know enough of you, but I will not expose you have dug a pit for Mr B. & fallen into it yourself. After this exposure, & Parks with several others come into the Church. Every thing was hush[ed], the whole battery was silenced. All the sectarians treated me respectfully. At the first County Court, I consented, the actions shoul[d] [be] demur[r]ed up to the Superior Court & thus they were appealed for two years, knowing as long as the cause were pending we should have peace in Israe[l].

As the time drew near for the cause to be tried, & it was the first on the Docket & they had little or no prospect of sustaining their was much visible agitation amongst our neighbors, & As the House of David was still on the increase, & that of Saul daily declining, It was for their interest as a Congregation, & especially for the Defendants to settle the controversy before Court, & as that was on Tuesday, Monday previous one of their [number] called, & opened the subject proposing, the Counsel should settle to this I objected proposing the Plaintiff & Defendants should sette it without Counsel accordingly the Defendants called desirous to know my terms. I replied as follows

Gentlemen I have never knowingly injured you in thought, word or deed, neither have a wish to take any advantage of the cause, & power you have put into my hands, I am desir[ous] of a settlement & living in quietness & peace with all mankind, & it is in your power to render it so My Terms are you pay all the costs that has or may transpire, And give me a Certificate as follows

These may certify that the bearer the Rev. Daniel Burhans, From the first of our acquaintance, has conducted himself, a gentleman, a christian & Clergyman & [we] have no doubt that he will so do. And further that we had no cause to say what [we] have sa[i]d, & hereby pledge ourselves to act, speak & do according to these premises. In witness whereunto we have this day set our hands July 25. 1802.

Daniel Bottsford
Thomas Bottsford.

At this they spurned. Crying out, "no never." Just as you please Gentlemen. I give you from this to 12 o'clock the coming night, if you neglect this it will be to late. A Jury must determine, & I have not the least [doubt that] it will be in my

favor, but it is not your money I want, & whatever some I may obtain, I shall give it [to a] charitable institution-- They left me some threats. In about two hours they called much changed smilingly proposed I should pay my own cost. I also with a smile replied Gentlemen, I have not made any cost. Neither am I disposed to be whipped & pay forty shillings. They then proposed we meet this evening with co[u]nse[n]. I again replied, I want no counsel on this part of the subject. I made [up] my [mind] Independent, & shall not change an I.O.TA. Then [they] proposed to bring their own [counsel] to which I cordially consented. I ordered the Parlor to be swept & garnished & wett with punishments. In due time they arrived, th[e]ir [counsel] wished me to state my terms I did so & left the room. they called upon me several times, but with [me] it was yea, yea & Nay, Nay.**

At half past 11. o'clock they called me into the room. Papers were all drawn in conformity to my wishes. they were signed, & put in safe keeping.

Thus the hissing of the viper was changed into the gnawing of the file. A wicked combination, to destroy my reputation, & usefulness, & build up sectarianism upon the ruins of the Church: conceived in envy, sustained by base slander & falsehood, & crushed by the development of Truth: to the honor & welfare of myself, & the prosperity [of] the Church, & to say the least changing my enemies into pretended friends. And in no period of my long & checkered life was I more happy in the enjoyment of uninterrupted peace in my family, in the Church, at home & abroad, I knew not of an open enemy on earth, & what yeilded the full enjoyment of these numerous blessings was inward testimony of the peace of God, through the merits of Christ & the sanctifying influence of the Holy Ghost shed abroad from the centre of my heart, & [I] could daily breathe forth the thanksgiving of a humble & grateful heart, say[ing] with the sweet singer of Israel. Praise the Lord, O my soul, & [all] that is within me, bless his holy name. Bless

** Amen[g] the many propositions made by their [counsel] was to submit [to] arbitration the only reply to this was. Sir Coat was made with my own cloth I shall [not take] it off for other men to say whether it is [mine] or not.

[The MS. ends at this point. Apparently it continued for several more pages and concluded with the appendices referred to in the foregoing, rich in anecdotes and history.]

BIOGRAPHICAL SKETCHES OF EARLY ANGLICAN CLERGY AND LAITY PROMINENT IN CONNECTICUT CHURCH HISTORY.

[R=The Records of Convocation (1790-1848), ed. Jos. Hooper, New Haven, 1904.

F=Diocese of Connecticut: Formative Period (1784-1791), ed. Joseph Hooper, [Hartford,] 1913.

YG=F. M. Dexter, Yale Graduates, 1701-1815, (6v.)

J=Journal of the Diocese for the year 1866.

DAB=Dictionary of American Biography

[The researcher should also consult Appleton's Encyclopedia of American Biography and other sources. This list is meant to be suggestive rather than exhaustive.]

Andrews, Samuel	YG, F	Mansfield, Zebadiah Hyde
Baldwin, Ashbel	YG, J, R	J
Baldwin, David	J, R	Marsh, Truman
Beach, John	J	J, R
Beach, Stephen	J	Marshall, John Rutgers
Belden, David	J	J
Benham, Benjamin	J	Miles, Smith
Blakeslee, Edward	R, J	J, R
Blakeslee, Solomon	R	Miles, Manoah Smith
Bliss, Neziah	F	J
Bostwick, Gideon	YG, J, R	Miller, Frederick, Jr.
Botsford, David	J	J
Bowden, John	DAB	Morgan, Allen C.
Breynton, John	F	J
Bronson, Tillotson	J	Munson, Cyrus
Brownell, Thos. Church	J	J
Burhans, Daniel	J, R	Newton, Christopher
Butler, David	R	YG, J
Byles, Mather	F	Noble, Birdseye Glover
Catlin, Russell	R	J
Chapin, Alonzo Bowen	J	Ogden, David
Child, Caleb	R	J
Clarke, Abraham Lynsen	R	Ogden, Abel
Clarke, Peter Gilchrist	J	Ogilvie, George
Clarke, Richard Samuel	YG	J, R
Colton, Calvin	J	Oson, Jacob
Cornwall, Asa	J	J
Croswell, Harry	J	Paddock, Seth B.
Davis, Seth	J	J
Davies, Thomas	J	Palmer, Solomon
Dewey, John S.	J	J
Dibblee, Ebenezer	YG, J, F	Peck, Thomas K.
Drummond, Wm. Abernethy	F	J
Fanning, Edmund	F	Perry, David
Fogg, David	J	J
Foote, David	J, R	Perry, Joseph
Frisbie, Wm. Henry	J	J
Gibbs, William	J	Perry, Philo
Green, William	J	J, R
Gregory, Luther	J	Peters, John
Griswold, Alexander V.	R	F
Hart, Seth	R	Peters, Joseph
Howseal, Bernard M.	F	J
Hoyle, Warner	J	Peters, Samuel
Hubbard, Bela	YG, J, R, F	See Hist. Mag. of the P.E.Church, I, 78-85.
Hull, Ambrose	R	J
Ives, Reuben	J, R	Peters, Samuel Andrew
Jarvis, Abraham	YG, J, R	F
	DAB	Plumb, Elijah G.
Jarvis, Samuel Farmar	J	J
Jewett, Stephen	J	Prindle, Chauncey
Johnson, Samuel	J	J, R
Johnson, Wm. Samuel	F	Rogers, Ammi
Jones, Jasper Jarvis	J	J
Jones, Isaac	J	Rossiter, Rodney
Judd, William H.	J	J
Keese, William L.	J	Scott, Joseph
Kneeland, Ebenezer	J	J
Lamson, Joseph	J	Seabury, Charles
Leaming, Jeremiah	J	J
	YG, J, F, DAB, and Hist. Mag. of the P.E.C., I, 116-124.	Seabury, Samuel
Lyde, Augustus Foster	J	J, R, F
Mann, John	F	Scovil, James
Mann, Nathaniel	F	J, R
Mansfield, Richard	YG, J, DAB	Shelton, Philo
		YG, J, R
		Smith, William
		Smith, Charles
		Smith, John D.
		Somers, Daniel
		J
		Todd, Ambrose
		J, R
		J
		Todd, Ambrose S.
		J
		Tomlinson, David Gibson
		J
		Tyler, John
		YG, J, R, F.
		Warner, Ransom
		J
		Weeks, Joshua Wingate
		J
		Welton, Joseph Davis
		J
		Wheaton, Nathaniel Sheldon
		J
		Whitlock, Henry
		J
		Zell, Henry
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		The Diocesan Journals after 1867 carry bio- graphical sketches of deceased Connecticut Anglican clergy. Con- sult these especially for clergy who died after 1865---after the Civil War.

